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THE DIRECTOR'S MONTHLY REVIEW
ISSUED BY THE
:: CENTRAL SECRETARIATE OF SODALITIES OF OUR LADY ::

For circulation among Ours only

VERY REV. FATHER GENERAL ON THE SODALITIES' SHARE

IN THE INTERNATIONAL PRESS EXPOSITION

COLOGNE, MAY-OCTOBER, 1928.

The following letter, sent last month to all the Rev. Fathers Provincial and to the Rev. Superiors of the Missions, evidences the keen desire of our Very Rev. Father General that the Sodality of Our Lady be well represented in the coming Exposition at Cologne.

Dear Reverend Father,
P. C.

Two months ago, I had occasion to recommend to your Reverence that help be given the Father who is preparing the exhibit of our Missions for the International Press and Culture Exposition which is to be opened next May in Cologne, Germany. I now make the same request of you for the Sodalities of Our Lady, to which considerable space has been already assigned in that great Exposition. The material which is asked for and the person to whom it is to be sent are clearly indicated in the "*Acies Ordinata*,, for December, 1927, p. 96. Your Reverence will therefore kindly appoint some Father of your Province to care for the whole business.

Surely, I need not linger much on the importance to the Society of being adequately and fittingly represented in a world picture such as that of Cologne. Your Reverence must know that such exhibitions are among the principal means today for bringing to the widest possible public a knowledge of our various activities, - an end which is very desirable for us, not for self-glorification, but " that men may see our good works and glorify Our Father who is in Heaven", and that many may be attracted to our way of life. Your Reverence is well aware of the conspicuous place which the Sodalities of Our Lady occupy among the ministries of the Society; they owe their origin wholly to us; their entire history has ever been closely linked with that of the Society, and today also they are yielding rich results wherever they are diligently directed according to the wise rules given them and the glorious traditions of the Society.

If any of the objects sent to Cologne must be returned, notice of the fact should be clearly given and the transportation charges prepaid; there need be no doubt but that everything so marked will be faithfully restored, and hence even precious objects may safely be sent.

Since, as I said, the Exposition will be opened in May, care must be taken that everything be prepared and sent as quickly as possible.

Finally, whatever labor or expense may be necessary for this business, your Reverence and the Sodalities of Our Lady will gladly undertake, in order to increase devotion to the Mother of God and procure the greater good of the young people committed to our care.

Commending myself to the Holy Sacrifices of your Reverence, I remain,

Your servant in Christ
Wlodimir Ledóchowski
General of the Society of Jesus

Rome, Jan. 8, 1928.

FOR THE PERSECUTED CATHOLICS OF MEXICO.

Among the many good projects to which the Sodalities ought to devote themselves with all their might in the present year, we think that the first place should be given to helping the Church in Mexico.

The ways and means thereto which we may suggest are as follows:

1. **Prayers and sacrifices.** Let the Sodalities pray publicly for that end and let individual Sodalists do the same privately. Many Sodalities have the custom of beginning every meeting by offering it to God for a certain intention; let them not forget the Church in Mexico. If they offered their prayers and Holy Communions on the third Sunday of Advent last for the cessation of the persecution in Mexico, (in compliance with the invitation of the Prima Primaria), let them not think it too much to offer still other General Communions for the same purpose.

2. **Gifts of money.** Just as the superiors of religious orders must make great outlays of money on their subjects, so too the Mexican Catholics must spend considerable sums for their bishops and priests, for the defense of their rights, and for the Catholic education of their children (1). But when people are desperate (as many now are in Mexico) owing to financial and commercial depression and the consequent depreciation of money, they tend to fall an easy prey to the persecutor.

3. Not content with their own personal efforts, the Sodalities as such and individual Sodalists, should also **try to get other persons to act.** Sodalists of mature years, College and University Sodalists of both sexes can **formulate protests** against the tyranny and injustice of the persecutors, and appeal for help to those who can change the situation. Dignity of language and the avoidance of all personalities or other abusive expressions can easily be joined to energetic diction and will contribute to the moral weight of these protests (2). **Public meetings** can then be arranged for and **competent speakers** secured either from the ranks of the Sodalists or from other sources. Efforts should be made to secure the **widest publicity** possible both before and after the meetings. The constant aid and advice of a **competent newspaper man** will be invaluable. Some days before the meeting, he might be given the speakers' manuscripts, and both long and short synopses of what they are to say. Thus an account can be prepared and made ready for distribution to the newspaper reporters, who should be specially invited and shown every courtesy. Similar treatment of the local representatives of the **great news agencies,** Catholic and secular, will help to the greatest publicity.

Of course, the above suggestions suppose that the daily press is not committed to the policy of rigorously excluding everything which may favor Mexican Catholics. Yet even though this seems to be the case, it will always be well to give the fullest opportunities to that press to chronicle *the fact of the protest;* that press may affect to regard the distant persecution as non-existent, but it cannot so regard the doings of a large public meeting to which its own representatives have been invited. Where the secular press is prevented by law or the policy of the government from publishing anything of the sort, such public meetings and protests, if not similarly prohibited, are one of the best means of reaching the general public. It goes without saying that **the Catholic press** will be especially glad to give publicity when it receives timely and useable matter (1).

In this connection, we urge **editors of Sodality magazines** to make free use of anything in " *Acies Ordinata* ", especially whatever concerns the martyrs among the Mexican Sodalists, and to **reprint announcements** such as that of *the Prima Primaria's invitation* to a day of prayer and sacrifice for Mexico. So far as we are aware, very few of our editors have followed this policy, (2) but where they have done so, the response of the Sodalists has been very encouraging. Some of the Sodalist victims of the persecution, have shown a heroism in every way comparable with that of the martyrs in the first three centuries, and cannot fail to stir other Sodalists profoundly. Even where the Catholic weekly press has already carried the stories of these martyrs, *the anniversary* of their deaths or some other occasion or some new *information* regarding them will make the re-telling of the story acceptable to large numbers of readers.

Directors and **editors of Sodality magazines,** who receive trustworthy **accounts of the suffering** of the clergy and the faithful, would do a great service by offering the information to the secular press, due regard being had to the safety of these Mexican correspondents. Even if publicity be refused the reports, such offers will at least make it impossible for the secular press to say with truth that it had no reliable information.

We also beg all **Ours of the Mexican Province,** wherever they live, to correspond as much as they can with Ours and others, so that the world, Catholic and non-Catholic, may learn what is going on and perhaps do something effective to stop the persecution.

4. Another most important branch of activities is that which has to do with **Mexican exiles, 3,000,000** of

(1) But the collection and distribution must be thoroughly approved by ecclesiastical authorities, before anything is done. Fraudulent collectors, and the diversion of the money to purposes never intended by the donors, must be guarded against.

(2) Cf. the protests made by " *The National Council of Catholic Men* „ and " *The National Council of Catholic Women* „ directed to the President of the United States last month.

(1) **The distribution of literature** *after public meetings of protest* will deepen the impression made by the speakers. The Mexican persecution has been thoroughly exposed in seven " *Special Bulletins* " costing from 1.50 to 3 dollars per 100, and two *booklets,* costing 8 and 15 doll. per 100, respectively, which are issued by the *National Catholic Welfare Conference, 1312 Massachusetts Ave., N. W., Washington, D. C.* Other very useful pamphlets have also been issued by the Knights of Columbus.

(2) Possibly this was due to the late arrival of the " *Acies Ordinata* " in distant countries. At any rate, all of our editors and writers should know that they are perfectly free to make such use as they wish of anything which appears in the " *A. O.* " unless it be expressly or necessarily intended only for Ours. Moreover, the " *A. O.* " being a completely private manuscript, should never be cited in publications intended for externs. Cf. " *A.O.* " 1927, p. 32.

whom are said to be in the United States, while probably there are many in other countries.

Their spiritual and material misfortunes cannot escape the attention of true Sodalists. *Anything done for them will redound to the good of the Church* everywhere, even in Mexico. Because when peace is finally established, and even before that, many will return to their native land. If they can look back to profound and genuine charity exercised towards them by the Catholics they met in exile, the memory will do much to allay the *irritation against other nations* felt by so many of them because of the alleged inability of governments to discover any valid reason for remonstrating with the rulers of Mexico. What is still more important is that these exiles return with their Catholic faith and spirit in no wise diminished, but rather increased, if that be possible.

In undertaking to help these poor people, great care should be taken to learn the **wishes of the Ordinary** and work in harmony with any regulations he may have made.

Difficulties will surely be experienced in this work. There is **the language** for instance. Few Sodalists will probably have the leisure and courage to study it; still one may remember that no great proficiency is necessary to find out who needs help and direct the necessitous to Spanish-speaking persons; and indeed those who have a smattering of the language from school, may perfect themselves therein by contact with the refugees whom they will find indulgent and helpful.

National prejudices and antipathies, growing out of wrongs real or fancied, differences of customs, etc., may tend to trouble the friendly relations which should exist between Sodalists and refugees; but it will be one of the greatest triumphs of the Sodalists' charity not to be deterred by these difficulties but to give always the "*soft answer which turneth away wrath*". The exile in a strange land cannot help being somewhat querulous at times; he needs the indulgence due the sick, if his heart is to be won and good done to him.

Perhaps the most practical **solution for many difficulties** will be found in the experience of *societies devoted to the protection of immigrants.* Useful instructions and hints can probably be had from bodies like the **Central Immigration Office** of the National Catholic Welfare Conference, which maintains committees at different immigration points, of the U. S. A. such as New York and Boston.

Instructive talks might be given to Sodalists by such **social workers,** by the *Diocesan Director of Charities,* and other persons familiar with the work of charitable organizations (1). Their experienced advice will keep Sodalists from repeating the **common errors of pioneers** in charitable work, and may perhaps be the occasion of **cooperation between Sodalists and the charitable organizations** represented by the speakers. Such cooperation would almost certainly give more efficacy to the Sodalists' efforts and have a good educative effect upon their characters, increasing their steadiness and sense of responsibility.

Aid given to **religious communities** of men or women exiled from Mexico will also have far-reaching effects, because when properly housed and equipped, they can carry on an extremely effective *apostolate among their fellow-exiles.* To keep the latter in touch with these religious, will be in itself a very good work.

In a strange country with strange laws and (may be even) a strange language, poor foreigners are often imposed upon by designing persons, and sometimes find themselves in the toils of the law without knowing why. **Legal aid** given gratis or for much reduced fees, and especially *preventive* legal aid is of great assistance. **Physicians and surgeons** from time immemorial have done much similar charitable work.

Lack of religious knowledge and fervor in some of these poor exiles, may sometimes tempt Catholics of other countries to refuse them aid and to speak harshly of them and their clergy. But it should be remembered that the Church in Mexico has been subjected to severe anti-religious legislation at least since 1857, and while there was a certain degree of peace under President Diaz, the clergy did not even them enjoy the freedom necessary, especially in education; moreover, since 1910, when the present disorders began, conditions have continually grown worse culminating in the anti-religious Constitution of Queretaro, foisted on the nation by a militant minority in 1917, and applied throughout the Republic with increasing rigor up to the present time. A Catholic nation, no matter how zealous its clergy or laity, can hardly endure a persecution of 20 not to say 70 years, without having a considerable number of ignorant Catholics; and when civil war is added to persecution the result must be worse. Whether neglect or injustice had a part large or small, in producing these sad effects, may be an interesting question, but whatever the answer, it can never silence the demands of charity.

Ignorance therefore, and its natural consequence, **indifference,** must be met with boundless indulgence and charity, and corrected by instruction sympathetically given. No greater service can be done to the Church in Mexico than to help its exiles to know their Faith better, and live up to it.

How well **they will respond to such efforts** in their behalf may be judged by the way in which Mexican Catholics continue to resist the persecution, and especially by the number and the quality of their martyrs. Nor is this merely " our guess „. Ours who have dealt for years with Mexican immigrants in the United States testify to their great docility and responsiveness when treated with uniform kindness and sympathy.

Large numbers of the Mexican exiles can be incorporated with great profit into religious societies and confraternities, and Sodalists should not lose the opportunity to encourage the **formation of Sodalities** among them. Suitable *Sodality manuals* in Spanish,

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(1) E. g., the *St. Vincent de Paul Society; The National Conference of Catholic Charities* (700 Eleventh St., N W., Washington, D. C.); *The Daughters of the Queen of Heaven* (3730 Lindell Boulevard, St. Louis, Mo.); and societies for the *protection of young women,* which often work under the supervision of bodies like the *National Council of Catholic Women* (1312 Massachusetts Ave. N. W., Washington, D. C.) Cf. also "*Boyology* „ lecturers of the Knights of Columbus.

prepared according to the Common Rules of 1910, can easily be found. Thus good **Mexican catechism-teachers** and **propagandists** can be prepared, and will be invaluable for holding the exiles firm against non-Catholic enticements.

In connection with religious work among the Mexicans, the **distribution of Catholic literature** will be helpful. Suitable material in Spanish at reasonable prices can be had from various sources (1). Many of these books and pamphlets were written by our Fathers. **Lending-libraries** and **reading-rooms** can readily be stocked without a great outlay of money, not only with religious works, but also with fiction, history, and periodicals. Many small tracts for free distribution are available.

Selfishness and indifference in Sodalists who are capable of helping in this great work of charity, may perhaps be corrected by inducing them to *visit the refugees and see their condition at close range;* if in addition, they can be brought into actual contact with what is being done for Mexicans by *Protestants, Socialists* and *Communists*, they may become willing workers. Non-Catholics have large organizations with extensive plants and numbers of social workers, both Mexicans and non-Mexicans. Hunger and want are undoubtedly driving many Mexicans into their hands, where many of them will be **lost to the Church**, and some will be made **propagandists of false doctrine and anti-Catholicism** among their brethren.

In conclusion, this relief work is so extensive that it demands the **cooperation** of all Catholics. Useless duplication of effort should be avoided, and attention should be proportioned according to respective needs This may point to the advisability of **apportionment of work** by meetings of Sodality delegates to be arranged for by **Sodality Federation** executives. Perhaps even better results would be attained by agreements reached between Sodality Federation representatives and the governing bodies of the different charitable organizations.

4) Finally it will help if the Sodalities either singly or in congresses arranged for by the Provincial Sodality Secretaries or by the Editors of Sodality magazines, **petition the Holy See** for **the beatification and canonization** of the Mexican Sodalists and other Catholics who have given their lives for the Faith. What a great encouragement that would be to Mexican Catholics and Sodalists, old and young! Heroic acts are often demanded today of those who wish to observe the law of God and the Church, and this call comes to secular as well as religious persons. What force and inspiration there is in the examples of the heroes recently executed!

And also, we may add, what **a crushing refutation** these Sodalists give to the theory that *the Sodality is unfit for modern times;* or that *collaboration is impossible between the modern Youth Associations and the Sodality!* The leaders and heroes of the Mexican Catholic Young Men's Association were fervent Sodalists, trained for the apostolate and for martyrdom in the Sodality.

(1) The " **Revista Catolica** „ 815 W. Main St., El Paso, Texas, is a valuable religious weekly of special interest to Mexicans, published by Ours. Spanish books of all publishers may be ordered through the " *Revista Catoliea* „. Nevertheless we may note that very useful and varied Catholic propaganda literature is published by the **Apostolado de la Prensa**, San Bernardo 7, Madrid (8), Spain, and " **El Mensajero del Corazon de Jesus** " Apartado 73, Bilbao, Spain.

A very useful and lively publication which issues weekly from the " *Revista Catolica* " press, addressed specially to *Mexicans* is the 2-page " *El propagandista Catolico* ". It is a useful corrective against *Protestant propaganda*.

It should be noted too that the Mexican Messenger " **El Mensajero del Corazon de Jesus en Mexico** ", still continues to be published in Mexico City, tho' we note that its editor's address is now: R. P. Joaquin Cardoso, S. J, Ysleta College, Box 275, *El Paso, Texas, U. S. A.*

HOLLAND LEADS THE WAY.

That is something which is often and justly said of Catholic Holland. And this is another time to say it judging from our present knowledge, when one considers the **energetic response** given by the Dutch Sodalities **to the Prima Primaria's invitation** to pray and work **for persecuted Mexico**. The following is a brief account of what was done in Holland through the ceaseless industry of the Provincial Secretary of the Sodalities, **Father James Mulders, S. J.**

As soon as he noticed **the letter of the Prima Primaria** in the « *Acies Ordinata* » of October, he translated it into Dutch, added his own approval to it as Secretary, and **sent it to all the Sodalities** in the country. Then he had it reprinted in the two Sodality magazines « *Omhoog* » and « *Ave Maria* ».

The results were gratifying in the extreme. On the day assigned, the third Sunday of Advent, a Marian pilgrimage and a great union meeting was held in **Maastricht** by **4,000 men Sodalists,** among them the mayor of the City, high army officers, members of parliament, physicians, and other men of standing. In five churches of **Tilburg**, more than **6,000 Sodalists** assembled. **Amsterdam, Rotterdam** and **Groningen** saw similar gatherings. Ours preached almost everywhere. **The Bishop of Haarlem** had ordered all parish-priests to have the Prima Primaria letter read at all masses. **521 Sodalities** reported to **Father Mulders**, their Secretary, about their participation; but it is known that the other Sodalities did what was suggested.

This splendid result shows what our Sodalists can do when timely notice and instruction is given them.

We would welcome accounts from other Provincial Secretaries and Editors of Sodality magazines of what was done in their own territory.

SODALITIES OF OUR LADY

Aggregated to the Prima Primaria from January 1 to December 31. 1927.

	Priests and Clerics	Men	Men and Young men	Young men	Boys	Students	**Total**	Women	Married and Single Women	Unmarried women	Girls	Students	**Total**	Both sexes	**GRAND TOTAL**	Preceding Year (1926)
AFRICA																
Algeria										1			1		1	0
Egypt								1		1			2		2	1
Madagascar		2					2	7					7		9	5
Various places						1	1		1		1		2		3	2
AMERICA																
Argentina and Chile		2	4	2			8	1	2	2	2		7		15	45
Brazil	1	1	2	2	2	2	10			2	1		3		13	12
Canada				2		1	3		1	23	2		26	1	30	23
Mexico											1		1		1	13
United States		4		7	8		19	28	7	98	17		150	12	181	167
Various places											3		3		3	4
ASIA																
India		1		2	3	3	9	1	2		9	1	13	1	23	17
Java				1			1			1			1		2	3
Philippines				1			1			2	1		3		4	0
Syria				1			1								1	3
EUROPA																
Austria	1	1		2	2	2	8	4		13	5	1	23		31	33
Belgium			1			9	10		3		23	1	27		37	15
Czechoslovakia			1	1			2	7	4	4	1		16	1	19	20
England						1	1	9	3		8		20	7	28	28
France				2		3	5	1		14	8		23		28	33
Germany		7	1	33	1	3	45	11		96	10	1	118		163	179
Holland		5		21	9	1	36	4		1	32		37	1	74	34
Hungary		2		1		8	11	6			13		19		30	35
Ireland					2		2		5		2		7		9	23
Italy	2			6	2	1	11	2	1	2	2		7	2	20	46
Jugoslavia		1		5		3	9	4		9	4	1	18		27	45
Poland		3				21	24	2		6	11	23	42	1	67	81
Portugal		3		3		1	7	12			2		14		21	24
Roumania					1		1	1		3			4	1	6	6
Spain	1	3	1	12	5		22	8	2	8	12		30		52	31
Switzerland		2	1	7	2		12			16			16	1	29	24
Various places				1		2	3	2		4			6		9	1
OCEANIA																
Australia				2			2	4		6	8		18		20	11
Various places				1			1			6	1		7	1	9	9
Total	5	37	11	1 5	37	62	267	115	31	318*	179	28	671	29	**967**	(974)

* 26 of these are " *Children of Mary* „ Sodalities.

From these statistics it is seen that the aggregations of the year 1927 **almost equal those of 1926**; a gain over the year 1926 was made in Belgium, Switzerland, Spain, Holland, India, the Philippines, Africa, Brazil, Canada, the United States, and Australia. *More men's* than women's Sodalities were aggregated in Italy, Syria, Argentine and Chile, and Brazil. The Sodalities for *boys and young men* which were aggregated in the year 1926 were 217; in 1927, 214.

The Grand Total of Aggregations to date is **51,280.**

AFTER THE SODALITY SCHOOLS

Judging from the reports made by about 50 school Sodalities and briefly resumed in Father Lord's Bulletin "*Because We Want To*,, of Jan. 18th, the spirit of leadership is producing very gratifying results in works of piety and zeal. Delegates have communicated their own enthusiasm to the students at home, committees (sections) have been formed following the outlines of Father Lord's pamphlet-text-book "*The A. B. C. of Sodality Organization*", many new candidates for the Sodality have presented themselves, and the fervor newly conceived is seeking new conquests even outside the schools.

Fathers who preside over the Sodality Unions continue to keep in touch with the constituent Sodalities receiving their reports (1) and addressing them on Sodality life and spiritual leadership (2), a most important work which develops the principles learned in the Sodality School and leads to constancy in the good works just begun.

College Sodalities which head the Unions have in some instances begun to issue **monthly bulletins** to the member-Sodalities (as at Loyola, Chicago) and this will soon be the practice of all head-Sodalities.

Rockhurst College Sodality reported that the new plan opens up such a variety of work that the **business meetings** will be a **necessity** (3).

Devotion to Our Lord is being much emphasized, and enrollments in the *Knights and Handmaids of the Blessed Sacrament* are constantly increasing, often include whole student bodies, and in some instances have been effected in schools which did not send delegates to the Sodality School. **General Communions** have been participated in by many schools.

Devotion to Our Lady is being expressed in the *Living Rosary*, caring for *her shrine* during important novenas, inducing others to ask admission into her *Sodality*.

School publications have carried lengthy descriptions of the Sodality School. The Marygrove College paper, which goes to 22 high schools, had an editorial besides on the *importance of the Sodality* in college life. Notre Dame, Cincinnati, began to mimeograph *a Sodality paper*. St. Aloysius H. S. Sodalists, Kansas City, use their bulletin board to *explain the Mass*.

An earnest desire to spread the Faith is manifesting itself under a variety of forms.

Remailing Catholic Literature is one of the activities of the *Catholic Literature Committee* which makes quite an appeal. Rockhurst sends its copies of "*America*" to American missionaries in the Philippines. St. Catherine's H. S. of Chicago mails this literature to a list of addresses furnished by the *International Truth Society*.

Apologetic work is receiving attention too.

The study club, so necessary for effective defense of the Church, has been adopted by St. Louis University and St. Alphonsus High School (Redemptorist). St, Louis.

Chosen Sodalists of the University have also formed a **lecture club** (4).

Teaching catechism has been started at Webster College, St. Louis, Catholic children in 2 St. Louis *city schools* receive instruction from the sodalist of Fontebonne College. St. Louis University Sodalists catechize in *poor centers* of the city (5). Notre Dame College Sodalists do likewise in Cleveland (6).

The importance of **religious articles in the home** and the fitness of sending **CATHOLIC Christmas cards** was stressed by the girl Sodalists of Josephinum High School, Chicago.

Mission Work is no stranger to these students who have been active for several years in the *Catholic Students' Mission Crusade*. Nevertheless zeal for it has received a new impetus through the Sodality Schools, so that it is mentioned in many reports. One school prepares *a play* to increase its mission offering. St. Xavier's Acad., Chicago, **adopts a missionary** working in America. St. Aloysius H. S., Kansas City, adopts another in Patna, India. Other missionaries are chosen by St. Joseph's, Cincinnati, and St. Scholastica's, Chicago.

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(1) Fr. Morrison, St. Louis.

(2) Fr. Walsh, Cincinnati.

(3) This reminds us of a Sodality the members of which declared against meetings because there was nothing to do or discuss. Happily, they soon received a good Director and have an enviable record for work today.

(4) Good work in this line has been done by American students during the last ten years at least. It is interesting to compare the experience of the Stonyhurst students with Catholic Evidence Guild work, "A. O.", 1925, p. 81.

(5) Cf. "*Catholic Instruction League Messenger*" March, 1925, p. 11 sqq.

(6) Cf. "*A. O.*", Eng., 1925, pp. 72, 92, 94, one of the largest and most inspiring catechetical campaigns ever carried on under the guidance of the Sodalists of one college.

Christmas cheer for others put *the missionaries* in the same class with *the poor.* Assisi Junior College, Joliet, gave presents to the *orphans* and a Christmas box to a *Chinese missionary.* Notre Dame, Cincinnati, remembered the American Society for Foreign Missions of *Maryknoll.* The Visitation Sodalists of St. Louis sent 500 Christmas stockings to the poor.

Very many students have become **Sodalists.**

Vocations are specially emphasized in various girls' schools, by a *"Service Flag"* hung over the Sodality Bulletin Board, bearing a star for each student of the school who has entered religious life.

VOCATIONS NOT TO BE FOSTERED IN COLLEGES AND SODALITIES!

A correspondent writes us:

" One or two of Ours here, and even a Sodality Director, think that it is not our business to see to vocations in our Sodalities and colleges, but simply to turn out good, active laymen, this being the purpose of the Sodalities and the colleges."

R. It is hard to believe that anyone really holds such doctrine. True, the greater part of these boys have no vocation to the priesthood or to religious life; (although one might seriously consider what Don Bosco used to say, namely: *" That his experience was that every other boy showed the germs of a vocation but too often uncultivated."* And to appreciate the full force of his opinion, one should consider the class of boys with which the Venerable Servant of God used to deal). At any rate, from the fact that we undertake to educate boys who are to be laymen, it by no means follows that we are not at liberty to second the work of God in their souls.

There is the *2d Rule of the Summary*, for instance, which prescribes that every son of the Society is to work assiduously for the *salvation and* **perfection** *of his neighbor.* This means that we are bound to lead our neighbor to the state of perfection, and that, not in any fashion, but very earnestly. Hence Ours who are Directors and teachers, are under the same obligation as regards our students.

The *Epitome of the Institute*, no. 38, sec. 3, also prescribes that:

" We must cooperate sollicitously with God's calls and promptings, so that the number of suitable workers in the Society may be increased."

If this cooperation is not to be exercised by Ours as regards our students and sodalists, by whom and with whom is it to be exercised?

From this it does not follow that we ought to expressly **invite any young man to join our Society**; such an invitation is prohibited by the *Ratio Studiorum* (See the *Common Rules* of the *Professor of the lower classes*, no. 6 and the *General Examen*, chapters 3 and 14). But if all the teachers and prefects unite in doing what the Ratio prescribes in the 5th and 10th Rules for the above mentioned professors, and especially if every one edifies our students by *an exemplary religious life*, the results will come which we may justly beg and hope for from Divine Grace.

And in fact, thus thought and acted all those fervent teachers of our Colleges whose prayers and activity aided an immense number of young men to join the ranks of the clergy. Can it be that those teachers were wrong?

What is true of teachers is true also of Sodality Directors in their degree. If they carefully instruct and exercise their Sodalists **in pious and apostolic activities,** as the Common Rules of the Sodality prescribe, and if moreover they take advantage of proper occasions to speak of **the excellence of the priestly and religious life,** they will be able to echo the words recently written us by a distinguished young men's Sodality Director: *" Vocations to our Society and the apostolate are increasing every day, thanks be to God."*

We cannot too often recall the pronouncements of our Fathers General on this point:

Thus, **Very Reverend Father Wernz** in his letter *to the Frs. Provincial of Italy* wrote on Dec. 8, 1911:

" But the Sodality of Our Lady for our students and for externs, surpasses all (the other means of cultivating vocations which I have mentioned above). Because, if it be constantly directed with piety and wisdom according to its Rules, recently re-edited by me, the Blessed Mother of God will continue to send high-minded youths to her own and her Son's Society as she always did in the past. " (*Acta Romana*, S. J., 1911, p. 140).

Our present **Very Rev. Father General** in the course of a long and inspiring letter in which he aims to bring together the lessons of the past and present concerning the development of the secular and regular clergy in the Chinese missions, after speaking of prayer, good example and Catholic schools as means of rousing vocations, adds:

" No less efficacious will be the activities of Sodality Directors who understand the duties of their office. The Sodalities of the Blessed Virgin are the fertile field where vocations spring up, we may say, spontaneously. But when this land of promise remains sterile, is not the fault almost always that of the tiller? "
(*Acta Romana*, S. J., 1919, p. 141).

Useful lessons are taught us also by the history of the Society and that of the Sodality. Thus **Father Bangha** wrote in " *Acies Ordinata*," 1924, pp. 55, 56:

" The third merit of the Sodalities in those times was the **number of vocations** to the priesthood and the religious life in which they had a part. And first, as regards the Society which is surely not one of the least exacting religious orders, it is astonishing how many young men joined it during almost four centuries. Now if one considers the way in which the Sodality promoted and still promotes the spiritual life and the supernatural outlook in young people, one will not wonder how so many blameless youths who had been carefully trained in the army of Mary, passed with such readiness to the Standard of her Son. **Other religious orders** too received their quota of Sodalists, etc.

" **The secular clergy** also profited in numbers andf in spirit through the Sodality. From the very start o the Prima Primaria, as we saw, it had members who afterwards became *bishops* and *cardinals* and added new glories to the Catholic Church. And if after the

days of the Council of Trent, the priestly state increased in vigor and everywhere regained so much ground, it is difficult not to see the connection between this change and the great number of priests who entered the Sodalities so as to progress in the service of Mary."

Reflection on the foregoing quite suffices, in our opinion, for the **absolute rejection of the idea** *that vocations are not to be fostered in our Colleges and Sodalities.*

Besides, independently of all these considerations, is not the bare knowledge of the ever-increasing misery of souls today and the most ardent desires of the Sacred Heart, quite enough to make a companion of Jesus spend himself without limit through prayer, sacrifice and activity, so as to increase the number of workers in the Lord's vineyard? And having received of God such great gifts in his vocation, should he not out of gratitude do his utmost by fervent prayer and personal exertion to procure the same blessing for others also?

WIDENING COLLEGE SODALITY DIRECTOR'S INFLUENCE

The suggestion offered here seems to the writer a prime necessity for the greater success and wider diffusion of the Sodality.

College Sodality Directors usually have *many other burdens:* one is a professor, another a procurator, a third the minister. Their energies are used up therefore in these external cares — the affair of the house, the themes of their pupils, and the like — because even with the best of good will, the visible and the tangible easily relegate the spiritual to second place.

The same Father, *therefore should direct the Junior, Senior and Alumni Sodalities.* Thus the College Sodalities would be considered a matter of far greater importance than they are today; while otherwise, the students will be taken into the Sodality only when they reach philosophy or are half finished with it, and hence they will hardly pass a single year as Sodalists in the college. Such students are Sodalists in name only and when they have left the benches, what influence will the Sodality have over them?

If the Sodalities just mentioned are given to the same Father, **his influence will extend to the whole region** affected by the college. If the work involved is not enough for the Director, he may be given other ministries of less importance, but **the care of the Sodality** *should always be* **his chief business,** to which other occupations, such as sermons to men, religious and social study-clubs, should be subordinated.

The Sodality seldom gives great results, because it is regarded as purely a school institution, the usefulness of which ends with college-days. But how fruitful the Sodality really is will appear, once the determination is formed to continue it among the old boys; the young students will be benefited by *receiving a training which assimilates them to men,* and with the same Father directing both student Sodalists and old-boy Sodalists, the students who leave college *will gladly pass to the older men's Sodality.*

M. H., S. J.

Editor's Note. Very just observations! A strenuous Sodalist cannot be formed in a single year. Often the only reason why some students who are soon to leave college join the Sodality is because they think that Sodalists receive special distinctions. Now such candidates should not be admitted without a solemn promise that on finishing school, they will *enter some suitable Sodality,* e. g. that of the College Alumni or of a University or their parish.

Unfortunately such *suitable Sodalities* do not always exist, and so the Sodalists are left to themselves precisely when they need the Sodality most. In other cases, there is *an Alumni Sodality*, but its members are old or mature men, and they *meet perhaps only once a year* for Mass, Holy Communion, and a breakfast, – a good alumni association perhaps, but certainly no Sodality. In other places, the proper Sodalities exist, but the ex-college men will not enter them. M. H.'s suggestion tends to bridge the difficulty.

SPREADING THE SODALITY
AMONG NON-JESUIT DIRECTORS

By Father Adalbert Bangha, S. J.

Our zeal for the formation and proper direction of Sodalities of Our Lady should not be confined, in my opinion, to Ours, but should be extended as well to secular priests and religious of other orders. And this for two reasons:

1) Because if the Sodality is very good in itself, it deserves propagation everywhere.

2) Because otherwise, the Sodality may appear to be an exclusively Jesuit institution, and thus other priests may be deterred from establishing or directing it.

There are many ways of spreading the Sodality among non-Jesuits.

1. For instance, **articles on its usefulness** and on the **Director's functions** may be published in Sodality magazines, and especially in ecclesiastical reviews, and in pamphlets.

2. **Retreats** to the clergy, and **discourses at Catholic congresses** will often give the desired opportunity.

3. Then one may **aid and counsel directors** (or those who expect to become such), resolve their doubts, furnish them with material for talks; periodicals of individual Sodalities or of Sodality unions will afford a good medium for such communications.

4. National and regional **Sodality congresses** are also very helpful. **Regional congresses** are preferable since they spread the Sodality more widely and take deeper root than national congresses which are usually attended by the same persons, who are already enthusiastic for the Sodality, and therefore not in need of the stimulus of a Congress.

5. **Meetings for Directors,** or even **courses in direction** lasting 1, 2 or 3 days, may be carried on during Sodality Congresses, or entirely apart from them. These meetings should not always be held in the same place, but successively in different large centers of the country. A much larger number of directors will thus be reached. In fact, the solid promotion of the Sodalities lies in forming good Directors.

6. **Seminarists** may be taught to love and esteem the Sodality. "*Quo semel est imbuta recens, servabit odorem testa diu.*" (1).

7. Even **private conversation** with **priests** may lead to the establishment of Sodalities. **Laymen** too may be thus encouraged to influence their pastors for the same end.

(1) With what a jar is once fresh filled, of that it long retains the scent.

Editor: *Lawrence E. O'Keeffe, S. J.*
Superiorum permissu.

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